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Number 2

Amerika Esperantisto

A Monthly Magazine of the
International Language

ESPERANTO



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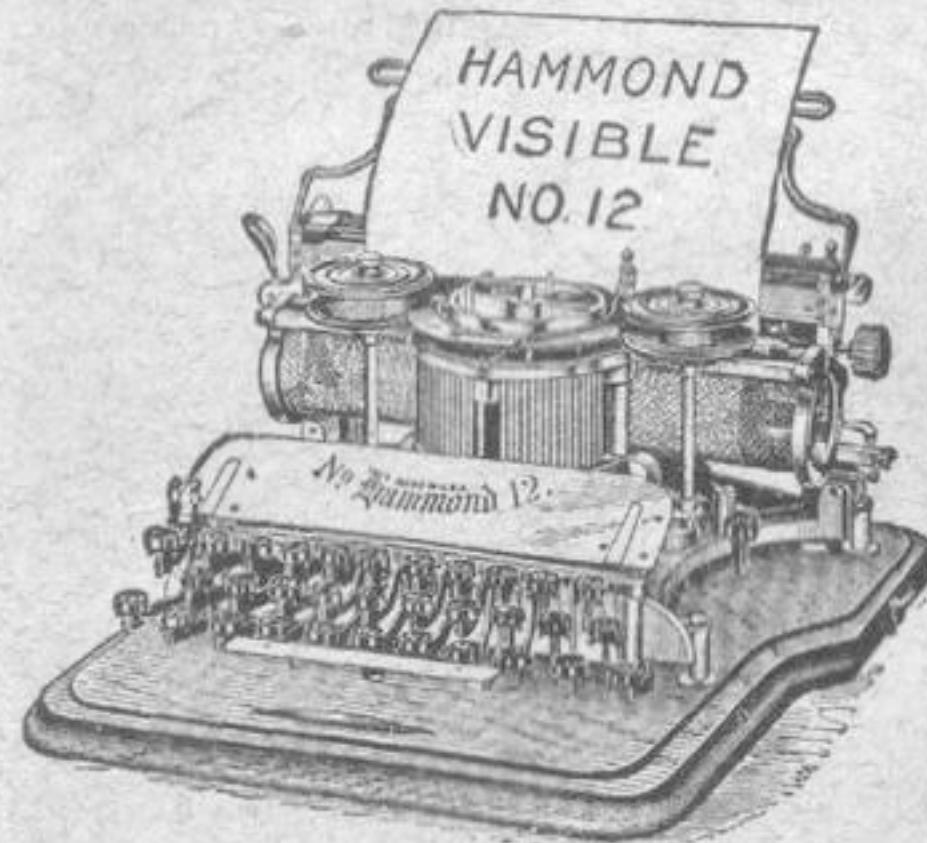
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American Esperantist Co., 235 Fortieth Street, Chicago

September, 1908

Vol. 1, No. 1

THE GATHERING OF THE NATIONS

America Will Welcome the Fifth World Congress of Esperantists at
Chautauqua, New York, in August, 1909

ADVOCATES OF COMMON INTERNATIONAL LANGUAGE

From All Countries to Meet on the Famous Chautauqua Assembly Ground—
U. S. Government Delegate Attends Esperanto Congress
at Dresden, Germany

Dresden, Germany.—Upon adjournment of the Fourth International Esperanto Congress at this place August 22 it was decided that next year's congress will be held in the United States, at Chautauqua, N. Y. This was in response to the formal invitation of the "Chautauqua" institution and the Esperanto Association of North America. The representatives of the United States were: Major B. F. Straub, of Washington, for the government; Henry J. Forman, of the *North American Review*; W. M. Ampt, of Cincinnati; Prof. A. M. Grillon and Lewis B. Luders of Philadelphia, and Prof. Viles of Columbus, Ohio, delegates of the Esperanto Association of North America.

The congress just ended in Dresden was attended by 1,800 delegates, mostly from European nations, but including also a few from India, Japan, Australia, New Zealand and North and South America. The three previous world's conventions having removed the last doubt of the practicability of Esperanto as a means of conversation and debate in a meeting of different nationalities, the work of the Dresden congress was largely in the nature of perfecting organizations of various kinds and outlining plans for the further spread of the language.

The 1909 congress in America, will, however, be a propaganda invasion of the continent—a sort of practical demonstration of Esperanto

in action; for in spite of the existence of an organization covering practically every state and province in North America there are at present on that continent not over fifty-thousand people who are familiar with the plans, purposes and methods of Esperanto. Most persons regard "international language" as a day-dream much farther from realization than the philosopher's stone or the flying machine, and many have never even heard of it.

Nevertheless, it is not at all uncommon in Europe to hear a group of six persons, representing as many different native tongues, freely conversing in Esperanto, though perhaps not one of them had known the language six months before. At the Dresden congress a classic drama was performed in Esperanto, one of the principal characters being presented by a New York actress. An audience composed of people from thirty-five nations, representing probably fifty languages and dialects, attended the performance.

Dr. Zamenof, author of the language, General Sebert, of France, probably W. T. Stead, of London, and many other prominent European Esperantists will attend the congress in America next year, which is expected to eclipse all previous affairs of the kind. The action of the United States government in sending an official representative to Dresden has greatly strengthened confidence here in the early recognition of the language by all civilized nations.

ESPERANTO BULLETIN

Per year, 10 cents; Five copies, to one address, per year, 25 cents; each additional five copies, 25 cents per year; 100 copies, one year to one address, \$4.50; 1,000 copies, \$40.00

We, the undersigned, have paid to the American Esperantist Company or its agent the sums set opposite our respective names below as subscriptions for the Esperanto Bulletin, and desire said periodical sent to us for one year, beginning with September, 1908.

NAMES AND ADDRESSES | No. | \$

New Rapid-fire Monthly

Auxiliary Publication at Ten Cents Per Year for Propaganda Purposes. "ESPERANTO BULLETIN" is to be a light and rapid little paper. It will attack the problem of Booming the Fifth Congress like a battery of machine guns carrying glad tidings to the heathen. It will accompany the Boom and Bang of Amerika Esperantisto with a staccato tttttttttttttt and will make a noise like success going up hill.

THE principal virtue of this magazine, the excuse for its existence, and the reason why it is today ambling along at a comfortable gait and paying its expenses as it gathers speed, is that it advertises itself and advertises Esperanto. But an army can't win battles with heavy artillery alone. We have long wanted something cheaper than this paper, and cheaper than a good magazine can be made—something like a riot gun, to hit the enemy in several thousand spots without burning too much powder.

Nothing which we now have quite fills the bill. "Elements of Esperanto" at 50 cents for 100 copies is cheap enough, but lacks the vitality which a periodical possesses. For this reason we have decided to issue a small monthly periodical containing propaganda and news matter, and cheap enough to be available in large quantities at small cost.

It will contain four pages of the things you'd like to tell everybody. The subscription prices will be:

One copy, twelve issues....10c

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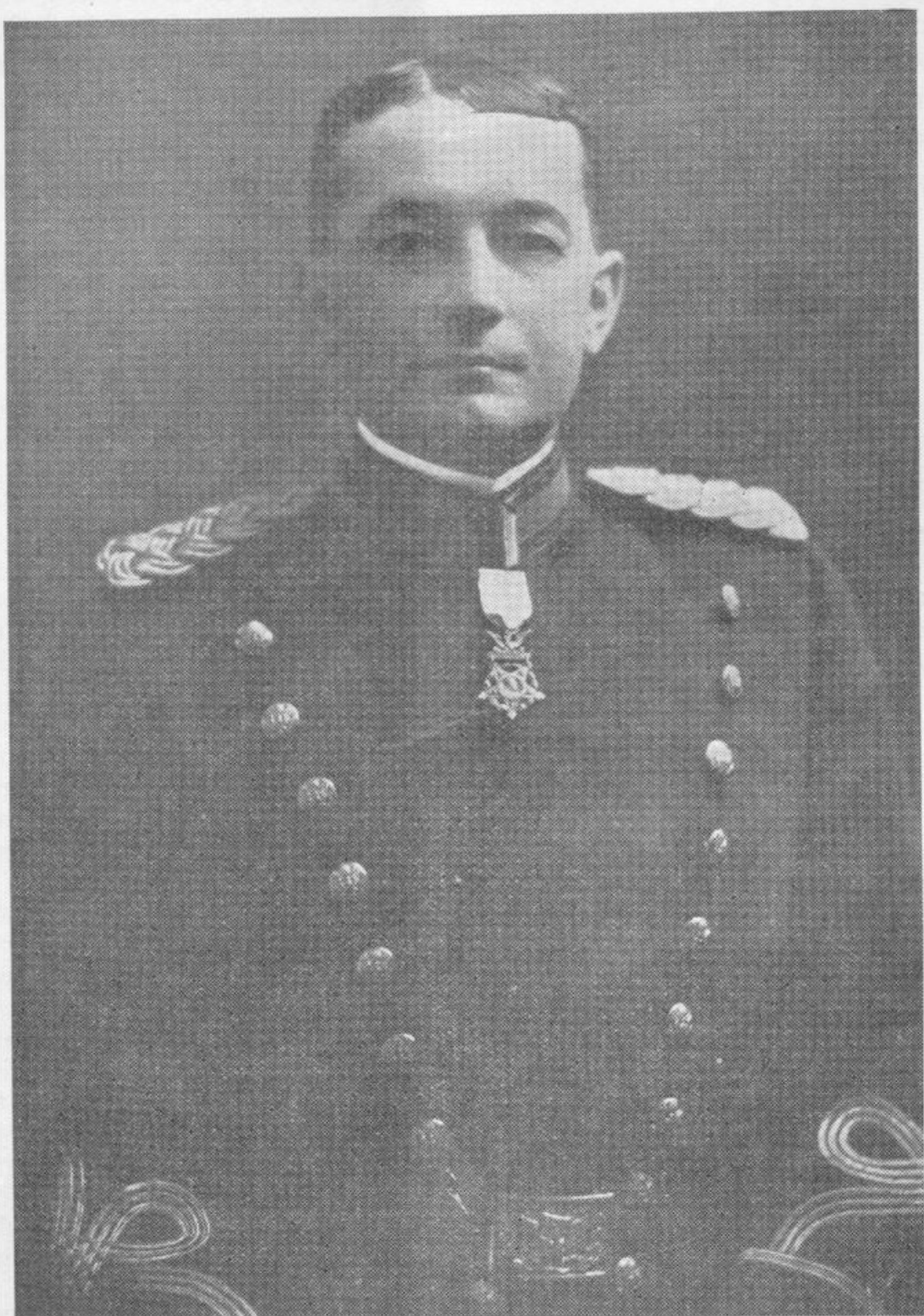
These prices will, of course, yield no profit. It is not expected, the sole object being to provide a lively propaganda sheet at prices which will assure wide circulation.

The preceding page gives you an idea how the first page of the new bulletin will look. The first number will be dated September, and the aim is to publish twelve numbers between now and the Fifth Congress. All subscriptions will be commenced with Number 1, and plates of each number will be preserved, so that large orders for any back number can always be filled. In order to obtain immediate admission to the mails as a periodical and get the benefit of the rate of one cent per pound in mailing, which is absolutely necessary to the success of the enterprise, we must have at once a large number of subscriptions.

We are perfectly sincere and serious about this undertaking and propose to make it a worthy and successful supplement to the efforts of AMERIKA ESPERANTISTO in the spread of Esperanto. We want you to take the subscription form, put your own *bundle* order at the head, get a *bundle* order from every Esperantist you know, and a *single* order from the non-Esperantists. Almost anybody will pay his ten cents to keep abreast of so important an event as the Fifth Congress.

We want not less than 2,000 American Esperantists to attend that congress, and here's one of our principal plans for getting them there.

Remember that to make our peace with the postoffice and get this admitted at newspaper rates we *must* have *signed subscriptions* and we want 'em soon!



MAJOR B. F. STRAUB, OFFICIAL REPRESENTATIVE OF THE UNITED STATES
GOVERNMENT IN FOURTH ESPERANTO CONGRESS



VOLUMO IV

CHICAGO SEPTEMBRO MCMVIII

NUMERO II

(OFICIALA PARTO)

ESPERANTO ASSOCIATION OF
NORTH AMERICA

Permanent Offices, 3981 Langley Avenue, Chicago. E. C. Reed, Secretary

BY A decision of the Executive Committee of the Esperanto Association of North America, on agreement was made with *Amerika Esperantisto* by which a certain portion of this publication becomes the official organ of the Association. Said portion, bearing the head "Oficiala Parto", will contain all the official news of the Association. It behooves therefore every Esperantist to become a subscriber to the paper, so as to keep in touch with the Association and help the propaganda which aims to make the Esperanto Association of North America the largest in the world.

—Benedict Papot, Chairman Executive Committee

Chautauqua Institution, Chautauqua, New York, has been appointed treasurer of the fund for the Fifth Congress. Ten tickets at \$5.00 have already been sold, and within a week the institution will have the regular tickets printed and ready for issuance. While a guarantee fund of over \$2,500 has been subscribed by the Esperantists, and Chautauqua institution guarantees as much more, this amount will be available only in case the congress should result in a deficit, which of course is not going to happen. However, money is necessary from the start, and this is why all fervent Esperantists are requested to buy their tickets as soon as possible. Apply directly to Chautauqua Institution, enclosing the \$5.00, and your ticket will be mailed to you.

Copies of the Constitution and membership application blanks are now ready, and will be mailed to clubs and members on request.

Membership cards will be mailed to members, beginning September 1st.

Questions for the examinations for *Atesto pri Kapableco* and *Atesto pri Studado* can be obtained after the same date.

The Executive Committee will begin immediately its work of preparing the American Year-Book of Esperantists, which is to appear at the beginning of 1909. It is very important that this book be as complete as possible, and for this purpose information should be sent at the earliest opportunity.

The Executive Committee will publish in the *oficiala parto* all news coming from the clubs and concerning propaganda in North America. This is possible only if the secretaries of the various societies keep us informed in good time. Send in all items about lectures, entertainments, increase in membership, new classes, their attendance, the progress made towards introducing Esperanto into the various schools of the country. Send at once for blanks, or write your application for

membership in the following form:

Full name:

Street:

Town:

County:

State:

Signature:

Please give names and addresses of two references.

To what Esperanto Association do you belong?

Are you willing to take up active work?

Do you intend to obtain a diploma?

While some of these questions may seem to you unnecessary, the information which they will elicit will be invaluable in the work of organization.

CANDIDATES FOR MEMBERSHIP.

All candidates in the previous list were duly elected to membership:

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The committee intends, at the earliest opportunity, to take up the work of establishing *konsulejoj* in every city in North America, working in co-operation with the European consuls. This work is of the utmost importance for bringing out the practical side of Esperanto and its application to business. The October number will contain detailed information upon this subject.

While all clubs and societies are suffer-

ing more or less from the vacation fever, active propaganda has by no means ceased, and we are pleased to print the following communication from our esteemed and energetic samideanino, Mrs. Winifred Sackville Stoner:

THE WOMAN'S ESPERANTO LEAGUE OF NORTH AMERICA.

(Auxiliary of the E. A. of N. A.)

The object of this league is to further the propaganda of the international language in America and to assist the E. A. of N. A. in making the Fifth International Esperanto Congress a success along religious, literary, social, musical and dramatic lines.

Every officer in this league must be a member of the E. A. of N. A. Annual membership dues ten cents per capita.

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Mr. Arthur Baker, of AMERIKA ESPERANTISTO.

The Young People's Auxiliary of the E. A. of N. A. has been organized solely to aid in the propaganda work of the E. A. of N. A.

All members of this organization must abide by the laws of the E. A. of N. A. of which they are expected to be members.

Annual membership dues, ten cents per capita.

ORGANIZU!

ORGANIZE!

ELTIRANTE ian ĝeneralan formulon por la vivo, unu sinjoro kiu havis mirindan kapablon kunpremi multon da saĝo en malmulton da vortoj, diris la jenan, aŭ ion similan: "Kion ajn cia mano trovas por fari, tion fari laŭ tuta cia povo; ĉar estas nek laboro, nek plano, nek scio, nek saĝo, en la tombo, kien ci iras."

Legantoj kaj amikoj, jen estas ni en Ameriko, ĉirkaŭ dek miloj, unuigitaj, laŭmezure, per komuna intereso—internacia lingvo. Nia tasko ne estas sole lerni Esperanton, sed doni ĝin al nia parto de la mondo. Estas vere, ke esperanto estas tre malgranda parto de la vivo por la mondo. Eĉ por la plimulto el tiuj, kiuj sin nomas entuziasmuloj, ĝi devos resti en dua graveco je multaj aliaj celadoj. Sed ĝi estas via laboro aŭ ludo, metu al ĝi viajn plej bonajn energiojn! Se vi laboras je ĝi, laboru kun la forta decido ion konstrui, kio honoros la konstruinton; se vi ludas je Esperanto, ludu por sukcesi!

Naŭfoje tiel grava kiel la tekniko de la lingvo estas la ideo men. Post kiam Esperanto jam elmotris la vojon, estas dekduoj da personoj ĉiuloke, kiuj povas fari bonŝajnan internacian lingvon. Kelkaj eŭropaj sinjoroj antaŭnelonge elpensis tion, kion ili bonvolas nomi "Esperanton Simpligitan," kaj provaron enpuŝigi en ĝeneralan uzadon. Sed se oni konsentas, por argumentado, tion kion neniel estas facile provi—ke ilia lingvo estas plibonigajo—la aliaj naŭ punktoj restas je la subteno de Esperanto kiel ĝi estas, kaj tiuj naŭ punktoj estas la *ideo* de internacia lingvo. La spirito de tiu ideo estas la *unueco*. Povas ekzisti tridek kvardek sukcesaj sistemoj de la stenografo, ĉar la stenografiisto legas la *proprajn* skribajojn. Tiu estas lingvo, per kiu oni parolas al *si men*. Sed la stenografo estus limigita

Deducing a sort of general recipe for life, a gentleman with a marvelous gift of condensing much wisdom into few words, said this, or something like it: "Whatsoever thine hand find to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Readers and friends, here are we in America, some ten thousand of us, united, in a degree, by a common interest—an international language. Our task is not alone learning Esperanto, but is that of giving it to our part of the world. It is true that Esperanto is a very small part of life for the world at large. Even for the majority of those who call themselves enthusiasts it must remain secondary to many other pursuits. But whether it be your task or your play, put your best energies into it! If you're working at it, work with the determination to build something that will be a credit to the builder; if you're playing at Esperanto, play to win!

Nine times as important as the *tekniko* of the language is the idea itself. Since Esperanto has shown the way, there are dozens of people everywhere who could make a plausible international language. Certain European gentlemen have recently invented what they are pleased to call "Simplified Esperanto," and are trying to have *that* brought into general use. But if we grant for the sake of argument what is by no means easy to prove—that their language *is* an improvement,—the other nine points remain in favor of Esperanto as it is, and those nine points are the *idea* of an international language. The soul of that idea is *unity*. There can be thirty or forty successful systems of stenography, for the stenographer reads *his own notes*. That is a language in which he talks to *himself*. But stenography would be a

sukceso kiel rimedo por *interŝanĝi* ideojn.

Povas esti nur unu internacia lingvo. Estas postulate pli multe ol nomo por igi lingvon internacia. Necesas jaroj da laboro de sindonemaj personoj por konvinki milionojn da homoj ne sole pri la praktikeco kaj valoro de la ideo, sed centrigi ilian atenton al la lingvo mem. Ja, la aŭtoro de unu "internacia" lingvo, kiu diras, ke ĝi estas multe la plej simpla en la mondo, konfesas al mi, ke li ne povas ĝin paroli, kaj kompreneble, neniu alia ĝin parolas.

Esperanto estas sufiĉe simpla kaj sufiĉe bona; se iam estos pli bona lingvo, tio estos Esperanto pliboniĝinta. Ekzistas dudek aliaj sistemoj, sed estas du-dekfoje tiom da homoj uzantaj Esperanton, kiom uzas la dudek aliajn sistemojn; kaj do ne estas senracie multipliki la dudekojn kaj diri, ke Esperanto estas kvarcentfoje tiel bona kiel ia alia sistemo.

Ni bezonas plimulte da la ideo. Estas vivplena ideo, ĉar ĝi gvidas la homan progreson. La momenton, kiam vi levas homon el la ombro de liaj naskiĝejaj montoj kaj montras al li la regnojn de la mondo, kaj tuŝigas lin kontraŭ homoj de aliaj landoj kaj aliaj lingvoj, vi donas al li edukadon kaj metas liajn piedojn sur la vojon al la scieco. Vi plilarĝigas lin ĉiumaniere. Li ne plu estas najbaro, kiu iras al la juĝejo pro la detruoj de malgrandaj rughaj kokoj en peco da ĝardeno. Li ne plu estas ŝtatano, kiu vidas neniajn politikajn problemojn, krom tiuj de sia propra graflando aŭ ŝtato aŭ nacio. Li ne plu estas predikisto, kiu vidas la Dion en nenia religio krom sia propra. Li ne plu estas instruisto, por kiu la tutascio estas enfermata inter la kovriloj de lernolibro. Li fariĝas najbaro, kiu vidas la aferojn en la najbareco kiuj estas pli gravaj, ol ĝardenoj kaj rughaj kokoj; li estas ŝtatano, kiu vidas en la maljustecoj de la plej malproksima nacio aferon de sia propra intereso; li estas predikisto kies Dio ne estas por unu gento aŭ eklezio, sed por la homaro; li fariĝas la instruisto kiu scias, ke la

limited success indeed as a system of *exchanging* ideas.

There can be only *one* international language. It takes more than a *name* to make a language international. It takes years of work by devoted and self-sacrificing people in convincing millions of human beings not only of the practicability and value of the *idea*, but in centering their attention upon the language itself. Why, the author of one "international" language, who claims it is by far the simplest in the world, and who has spent years trying to push it, confesses to me that he *can't speak it*, and of course nobody else can.

Esperanto is sufficiently simple and sufficiently good; if there is ever a better language it will be Esperanto grown better. There are twenty other systems, but there are twenty times as many people using Esperanto as use all the other twenty systems, and it is not at all unreasonable, then, to multiply the twenties and say that Esperanto is four hundred times as good as any other system.

We want more of the idea. It's a vital idea, for it leads the van of human progress. The moment you can lift a man out the shadow of his native hills and show him the kingdoms of the earth and bring him into touch with men of other lands and other tongues you have given him an education and have set his feet on the road to knowledge. You have broadened him in every way. He is no longer a neighbor who goes to court over the ravages of little red chickens in a patch of garden. He is no longer a citizen who sees no political problems save those of his own county or state or nation. He is no longer a preacher who sees God in no religion but his own. He is no longer a teacher for whom the sum of knowledge is confined between the covers of a text-book. He becomes the neighbor who sees the things in neighborliness which are greater than gardens and red chickens; he is the citizen who sees in the wrongs of the remotest nation a matter of his own concern; he is the preacher whose god is not of a tribe or a church, but of humanity; he becomes

edukado ne estas celo, kaj ke la saĝo ne estas tiom en la scio, kiom ĝi estas en la konscio, ke oni ne scias.

La dissemado de la ideo de Esperanto postulas laboron. Ĝi estasinda tasko, kaj devos doni al ĉiu laboranto tiun kontenton, kiu akompanas bonan laboron bone faritan. Estas sin plilarĝigi; estas, ke oni levu sin el la mallarĝaj antaujuĝoj, en kiuj oni estas falintaj; estas ke oni malfermu la okulojn al siaj blindaj najbaroj, multaj el kiuj neniam rigardas ekster sia propra ĉirkaŭaĵo.

La laboro postulas organizadon. Sentio, ni estas tiel bonsencaj kaj sistememaj kiel terkulturisto, kiu blindigus sin kaj siajn ĉevalojn kaj plugus hazarde ĉirkaŭ la kampo. Dum pli ol jaro, AMERIKA ESPERANTISTO estas servinta, kun multaj limigoj, kiel ia ligilo de konigo inter kelkaj esperantistoj, sed en la nacia kunveno en Chautauqua lastmonate, ekzistiĝis skeleto de organizo, kiu proponas sistemigi la propagandon de Esperanto en Nordameriko.

Se vi, kiel esperantisto, intencas fari el ĝi la eble plej multon; se, returni al la ideo en la unua paragrafo de tiu ĉi artikolo, vi trovas taskon indan je via mano kaj intencas doni al ĝi viajn plej bonajn energiojn, vi devos aliĝi al tiu ĉi organizon. Por tion fari, sufiĉas sendi dusek kvin cendojn al la sekretario, Sro. E. C. Reed, Rockford, Illinois; farinte tion kiel unuan paſon por utiligi vin, vi devos poste organizi klubon aŭ klason por studado inter viaj samurbanoj; aŭ verki leterojn kaj artikolojn pri la lingvo por la ĵurnaloj al kiuj vi estas, aŭ povos esti, verkanto; kunlabori en la multaj vivaj kaj interesaj aferoj, kiujn tiu ĉi Asocio prizorgos; doni paroladojn pri la lingvo kaj paroli al la administrantoj de lokaj lernejoj pri la superecoj de Esperanto kontraŭ la mortintaj lingvoj kiel temo en publikaj lernejoj.

La unua el tiuj ĉi devos havi vian zorgon *nun*.

the teacher who knows that education is not an end, and that knowledge is not so much in knowing as it is in the consciousness of not knowing.

The dissemination of the Esperanto-idea calls for work. It is a worthy task, which should give to every worker the content that goes with good work well done. It is to broaden yourself; it is to lift those narrow friends of yours out of the crevices into which they have fallen; it is to open the eyes of your blind neighbors, many of whom have never seen beyond their own neighborhood.

The work demands organization. Without it, we are as sensible and systematic as a farmer who would blind-fold himself and his horses and plow at random about the field. For more than a year *Amerika Esperantisto* has served, within many limitations, as a sort of bond of acquaintanceship for some Esperantists, but with the national convention at Chautauqua last month there came into existence the nucleus of an organization which proposes to systematize the propaganda of Esperanto in North America.

If you, as an Esperantist, intend to make the most of it; if, reverting to the idea in the opening paragraph of this article, you have found a task worthy of your hand and intend to give it your best energies, you should unite with this organization. To do this, the sending of twenty-five cents to the secretary, Mr. E. C. Reed, at Rockford, Illinois, is sufficient; having done this as the initial step in making yourself useful, you should proceed to organize a club or study class among those of your neighborhood; or write letters and articles about the language and the Esperanto Association for the periodicals to which you are or may become a contributor; cooperate in the many vital and interesting matters which this Association will have in hand; give lectures about the language and talk to the members of local school boards of the superiorities of Esperanto over the dead languages as a public school study.

The first of these suggestions should have your attention *now*.

THE NEW PATRIOTISM

Address delivered by Rev. H. C. Colburn, at Chautauqua, N. Y., July 20th, 1908

It is a high and holy purpose which brings us together under this cloud-flecked sky of a July afternoon. We give to the winds of heaven the fair flag of a great hope, the beauteous emblem of a sublime ideal. May those very winds as they caress its folds bear to the four quarters of the earth a heart-sent message of fellowship and fraternity.

This notable audience which it is my large privilege to address, may presumably be divided into three classes. First, I note a goodly number who may properly be called Esperantists. They are known among you by their strange speech, that smoothly-flowing, wonderfully expressive language which they delight in using in season and out of season, on every possible occasion and on every impossible occasion. The second portion of this audience includes in a wider circle those persons who having been by some chance introduced to this maiden speech, and having been charmed by her beauty, have straightway fallen in love with her, and now through the kindly offices of text-book and dictionary are earnestly courting her favor. The third class to which I refer is composed of those largely curious persons who are here to find out what we people of the strange tongue have really been talking about. Especially to this third class do I desire to present the salutations of this convention. We welcome you as the somewhat bored but patient listeners of today and as the enthusiastic Esperantists of tomorrow.

We are familiar with the oft-reiterated statement that all men are hero worshippers. The ideals and the patterns of life are bequeathed us by the men of history. The greenest laurel we place upon the brow of him whom the world calls the patriot. Most fittingly and justly do

we honor him whose brain and brawn has served the integrity and honor of his country. The old patriotism, indeed, has been a patriotism of blood; the place of its testing has been the battlefield; we properly celebrate its achievements by thunders of artillery. But there is abroad in the world today the spirit of a new patriotism more glorious than the old, a patriotism not of strife but of peace and good will toward men.

The old patriotism is narrow, provincial in its nature. It had its origin in those primitive, barbaric days when each member of the tribe or clan depended for his very existence upon the arms of his fellows, when no man might venture with impunity across the river or over the ridge of land which separated him from his jealous neighbors. The new patriotism is cosmopolitan in its nature. Great forces, material and spiritual are blotting out boundary lines and making one all the nations of the earth. The world is small and is becoming smaller; telephones, telegraphs, express trains and ocean greyhounds have annihilated space and made the man on the other side of the world our neighbor.

The new patriotism claims as its own the wealth of all nations. It appropriates blessings of beauty, order and truth from every people of the world. And as it receives, so it imparts. The new patriotism serves not a province or a state but from out its rich store it imparts lavishly to whoever will receive.

And now that, as we trust, the days of bloody strife are all but past, now that with ever-increasing force must national existence mean international cooperation rather than international strife, there will be nothing inconsistent between that broader patriotism and the narrower love of that particular country

which claims our first allegiance.

My native land my heart holds dear; her flag is glorious; its stripes are clean and its every star is glowing. My country's history is a tale of heroism whose recital is worthy of Homeric verse. But there is a greater country of which I also am a citizen. My brother from beyond the lakes shares that country with me. There is a spot to which we both make pilgrimage. It is where the waters of Niagara make their majestic leap toward freedom. But who shall say that the glistening sheet of the American Fall is mine and that the tumultuous glory of the Horseshoe Fall is his, and all on account of an imaginary boundary line? There is no boundary line. The whole majestic sweep of the cataract is mine as far as eye can reach, and it is also his as far as his heart will appreciate its beauty. Possession of the riches of the earth and of the wealth of human achievement is not a matter of law, of deeds, of contracts; it is a matter of soul capacity and readiness of appropriation. And thus, I say, the world is my country as far as it contributes to my thought and life.

I tread today in imagination the streets of the eternal city, Rome, mother of the nations. My feet press the very soil upon which have walked heros of poetry and art, statesmen, philosophers and kings, gigantic figures in the temple of history. Upon the walls of this quiet chapel Michael Angelo, the artist, drew pictures from his divine imagination which through their very vastness and grandeur of conception must stir my soul. Beside this broken bit of marble sat the imperial Caesar just returned from his Gallic wars. I see him crowned with fresh laurels as before him pass the train of barbarian captives. And this is my triumph as well as Caesar's, for in schoolboy imagination I had accompanied his legions, fording many a rushing mountain torrent, threading the obscurity of many a forest, joining in the strong battle cry as a thick shower of barbarian arrows fell upon us. Perchance within this very street the Apostle Paul had his hired

dwelling. How often have I looked into that humble apartment and seen the man of God bent and withered by many a storm of nature and many a tempest of human persecution, his weak eyes bent painfully over some immortal writing or his hand upraised in the accustomed gesture, as upon great themes, he addressed the awed company of believers.

I pass from one shrine of history to another. Here are the broken foundations and pillars of the forum, where were uttered words whose matchless eloquence has thrilled the heart of every scholar, where were promulgated laws which have become the heritage of nations. Here looms before me the colosseum whose scarred and broken walls have looked down upon many a bloody festival and witnessed many a martyrdom.

Thus each new scene recalls some imagined memory. I hold communion with shadowy citizens. I feel that ancient and glorious life flow afresh within my veins. Within the streets of Rome I find myself at home; here is a bit of my own country. I know these seven hills and love them, for they have given me ideals of beauty, courage and fidelity, which in a measure, at least, have become my own.

And who shall say, because over those seven hills there floats an alien flag, that I have there no citizenship? I claim as mine every city and every nation which has contributed to my satisfaction and which has for me enlarged life and made it richer and more glorious; and no petty spirit of sectionalism or racial prejudice can make me hate that which I have learned to love.

The old patriotism is founded upon strife; its symbol is the sword, its watchword a battle cry. But the glorious day of peace dawns upon us. There is a growing conviction that however great be those qualities of race, color, language, which seem to separate men, there are yet greater common possessions which bind them together in indissoluble brotherhood. Prick the black skin and you draw red blood, pierce beneath conventionalities of custom and unfamiliar habit of thought and you

find the old human nature strangely alike in all people.

And this spirit of brotherhood must rule. There is a sentiment abroad in the world today which would not permit the arms of any nation, without reason, to be turned against another. Let my country be true to her ideals of justice and righteousness, let her walk uprightly among the nations of the earth, and no hand of violence will be raised against her happiness. The surest guaranty of peace is not smokeless powder and battle ships but the spirit of candor and honor and honesty.

It is this new patriotism of peace which has made possible the raising today on American soil of a new flag, a flag which is not ours alone, but which belongs to all peoples. This flag is glorious in its symbolism. Its color is that of springtime, significant of life and promise; its emblem is the star, suggesting that hope which springs eternal in the human heart.

This flag is a flag of all nations, an emblem of that new patriotism which, in its recognition of universal brotherhood and in its love for all right endeavor and all noble achievement, can be confined to no land and to no people.

There is already in existence such an international flag. It is a flag which is known and respected and loved the world around. It floats today upon the winds of every nation. In the jungles of the darkest lands it has already heralded the dawn of humanity and righteousness. It has waved over a hundred battlefields and, amid the pall of powder, smoke and the din of carnage, has been the sign of all conquering brotherhood. That flag is the flag of the red cross, honored by every nation and loved of all peoples of the earth.

We give to America today another flag, destined to float not over battlefields but over halls of justice and over marts of trade. The mission which it symbolizes is not that of binding up wounds torn by bullets in quivering human flesh, but rather that of weaving another strand in the cord of international fellowship, making more virile that worldwide spirit of fraternity which shall

recognize war as an infinite calamity and human slaughter as a crime.

This flag is not alone a symbol of the new patriotism of peace, but, more specifically, does it represent a great movement destined to further the ends of international concord and fellowship. Most beautiful and fitting is it that the new patriotism should express itself in a new language, a common tongue for all people of the earth.

Concerning the merits of Esperanto it lies not within my province here to speak. The language needs no defense; it is its own apology. We are dealing not with a theory but with a fact. It is reasonably certain that we have now the international speech of the world in approximately, at least, its permanent form.

But it is surely fitting that some word should here be spoken in appreciation of him whose faith, genius and unwavering perseverance has made possible this glorious consummation which we here celebrate. The coming era of peace, as the passing era of war, shall not lack for heroes. But these heroes shall be, not the world's conquerors, but the world's schoolmasters; men who shall teach us how better to run the social machinery, oil its rusted bearings and utilize its wasted powers; men who shall teach us how to extract from life less of its bitterness and more of its happiness and content.

And here is one of them. He is a master in genius, a giant in knowledge, a king in ministry. Among the world's true sovereigns, not men of puppet crowns, but men who rule through service, we place the good Doctor Zamenhof. To the deviser of the Esperanto speech and the noble group of his early disciples we present our affectionate salutations.

Al Ameriko ni donas hodiau novan standardon, standardon kiu apartenas ne sole al nia nacio, sed k' u estas karesata de la ventoj de ĉiu ĵ landoj. Ĝia koloro estas la koloro de la printempo, koloro de vireco kaj promesco; ĝia emblemo estas la stelo de espero. Kie ajn oni povos trovi ĝin, oni komprenos ke la

sento de paco kaj universala frateco vivas en la koroj de homoj. Ni salutu la standardon, ne per la tondroj de artillerio, ĉar ĝi estas la standardo de paco, kaj la malbona polvofumo devas neniam malpurigi ĝin. Pli bone ni salutu la

standardon per la kantoj, kantoj de ĝojo, kantoj de frateco, kantoj de bona sento al la tuta mondo. Ni levigu la standardon, kaj, salutante ĝin, ni donu al la nova universala imperio nian koran fidelecon kaj amon.



ESPERANTO EN WEST VIRGINIA

Aŭgusto 1-19, la dato de la Moundsville Chautauqua Kunveno, staras ankaŭ la dato de l'unua ŝtata Esperanta kunveno en Okcidenta Virginio. Ni skribas en la mezo de ĝi, kvankam la plej grava parto jam finiĝis.

Sabaton Aug. 1, vizitanto al la fama Moundsville tendarejo, scenejo de l'egale famaj, se jam pasintaj, Metodistaj tend-kunvenoj religiaj, povis vidi ĉie avizon "Esperanto Headquarters at Epworth League Cottage." Tie konvene kuncen-triĝis la kelkaj entuziasmegaj verd-steluloj en Moundsville. Tie oni vendis "Bullen's Lessons" kaj persone laboris je frapitoj konvertotaj je Esperanto.

Dimanĉon alvenis la suno de nia kongreseto, Sno. Stoner, kiu alportos la inspiron al la faratajo. Jam de l'ekalveno nia pova fratino komencis laboron laŭ sia plej efika metodo de persona laboro.

Lunden je 10:30 komenciĝas klasoj de Sno. Stoner, daŭroutaj semajnon. Antaŭparte en la kunvenejo sidas la infanoj, kiuj amasiĝas por eklerni novan lingvon de l'estonto, ĉarmataj de ĝia por ili komprenebleco. Post tiuj aŭskultas la plenaĝuloj, kiuj fariĝintaj kiel la infanetoj ekaplikas sin al la moderna fonto de saĝeco. La instruantino prave direktas sin precipe al la infanoj. Ili kantas "Li Estas Bonegulo" kaj aliajn kantetojn jam

famajn al Chautauquaj Esperantistoj. Plue la infano tuje ellernas facilan konversacion, kaj faras aliajn interesajojn direktatajn de ilia tuj populariĝinta estrino. Se oni varbas la infanojn, tio ŝajnas al ni la ĉefajo de la tuta afero. Tra la semajno daŭras tiuj interesaj, inspiraj klasoj, kaj tuj post tiuj sekvas vendado de libroj kaj persona laboro (ĉe plenaĝuloj).

Mankas ne la skeptikuloj. Tiuj devinas plejparte el la pedantaj kleruloj. Unu demandas al Sno. Stoner, "Kial labori pri Esperanto, kiu ne alvenos en tempo mia?" Simple rediras la batalantino, "Vi egoisma! Ne labori por la geidoj!" Alia kontraŭproponas, "Ho, la angla lingvo certe elgajnos en fino." Al tiu oni senpere postulas ĝin pruvi. Sufiĉu, ke ni, per nia persona sperto, scias, ke Esperanto jam en ĝia ekvivo estas la sola lingvo inda ajn la nomon internacia.

Lunden posttagmeze ni havis la unuan publikan paroladon Esperantan. Komenciĝis programo je kanto "La Espero" farita bonege de gevoĉa kvino. Post tio sekvis "Mi Aŭdas Vin." Kaj post enkonduko de l'prezidanto de l'Wheeling klubo, Sno. Stoner regalis l'audantaron dum kvardek minutoj per gracia ilustraĵo de l'kara lingvo. Si intence faris la paro-

ion alloga kiom eble, por veki ekintereson kristaligotan en pli pensiga parolo de merkredo.

Merkredon, la kvina, estis "la granda tago de l'festo." Tiam kunvenis Esperantistoj el Wheeling kaj alie, kiuj ne povis ĉeesti antaŭe. Prezidis ĉe l'kunveno la postunua plej aŭtoritata persono eduka en la ŝtato, la ĉefo de l'Wheeling Alt-Lernejo. Tiu estas unu el la plej entuziasmaj membroj de l'Wheeling

konvertito de Sno. Stoner, faris dolĉege Strelezki 'an "Pevon" rapide tradukitan de Sno. Stoner. Nia feliĉe akirita mastro de ceremonioj sekvis kun supera parolo pri la lingvo internacia, en kiu ŝi iom mallonge, sed trafe, klarigis la "kaŭzon esti" de Esperanto en maniero nemalkomprenebla. Per tiu parolo ŝi tute gajnis Moundsville Chautauqua.

Post la lekcio venis la praktika klimakso de l'kongreseto, kiam sub prezido



WINIFRED STONER, JR.



MRS. WINIFRED S. STONER.

klubo, kaj tiel sin pruvis tiu ĉi foje, kun komprenebla impreso al la konservemaj pensuloj de l'audantaro. Li faris bonegan paroladeton kaj poste enkondukis programon. Unue estis deklamo de Fneto. Stoner, "La Dom' Konstruita de Jack." Tiam oni kantis "Serenadon" de Sno. Bird kaj "Mi Aŭdas Vin" de Herbert Harris. Ambaŭ belege faris sinjorinoj, kiuj tute ne scias (ankorau) Esperanton. Post tiu la ĉefa kantantino de l'Chautauqua Moundsville'a, plej entuziasma jus-

de Konsilanto Scott, oni fondis la "West Virginia Esperanto Association." Tute kiel ĉe Chautauquego, oni alprenis konstitucion, elektis oficistojn, kaj ekis organizitan militiron la unuan en la ŝtato o Okcidenta Virginio. La oficistoj jam elektitaj estas Prezidanto, Sro. J. Walter Ross el Wheeling, Vic-Prez., Dro. Hamilton el Wheeling, Sekretario-kasisto, Herbert M. Scott el Moundsville.

HUBERT M. SCOTT.

PROGRAMO DE L' KVARA KONGRESO

SABATON, 15an DE AUGUSTO.

MATENE:

- 9:00—Malfermo de la akceptejo, malfermo de la ekspozicio; ambaŭ en "Technische Hochschule" (Supera teknika lernejo).
 10:00—Kunveno de la Organiza Komitato.
 11:00—Kunveno de la Lingva Komitato.

POSTTAGMEZE:

- 4:00—Prepara Kunsido de la Internacia Scienca Asocio.

VESPERE:

- 8:00—Amika kunveno en la Dresden'a Grupo.—Muzikajoj kaj teatrajtoj.

DIMANCON, 16an DE AUGUSTO.

MATENE:

Diservo.

- 9:00—Katolika Diservo en "Katholische Hofkirche" (Solena Meso).
 11:30—Luther' a Diservo en la "Kruzkirche". (Allmacht de Schubert, Largo de Handel).

POSTTAGMEZE:

- 1:00—Tagmanĝo.
 4:00—Kunsido de la Tradukantoj de la Biblio.
 4:30—Kunveno laŭ nacioj por elekti delegitojn, k. t. p. (Technische Hochschule).
 5:00—Amika kunveno en la "Granda Reĝa Ĝardeno."

VESPERE:

- 8:00—Internaciaj propagandaj paroladoj en Germana lingvo kaj en Esperanto. Specialaj esperantistaj aranĝoj en apudaj

ĉambroj (Lumbildoj k. t. p. en "Gewerbehau," Ostra-Allee.)

LUNDON, 17an DE AUGUSTO.

MATENE:

- 9:00—Alveno de Dro Zamenhof.
 10:30—(precize): Oficiala malfermo de l' Kongreso, salutoj dirataj de la ŝtataj kaj urbaj reprezentantoj. Parolado de Dro Zamenhof, sekvota de internaciaj salutoj de la delegitoj. ("Vereinshaus," Zinzendorfstrasse.)

POSTTAGMEZE:

- 1:00—Tagmanĝo.
 3:00—Kunsido de l' Internacia Scienca Asocio.
 4:00—Kunsido de la Jurnalistoj;—de la Internacia Polica Asocio; de la Germana Esperantista Societo.

VESPERE:

- 8:00—Gardena festo en la arta ekspozicio.

MARDON, 18an DE AUGUSTO.

MATENE:

- 9-11—Unua agada kunsido en la "Aŭlo" de la "Technische Hochschule." Por nepartoprenontoj, vizito de l' vidindaĵoj de l' urbo k. t. p.
 11:00—Kunsido de la Stenografiistoj;—de la Pacifistoj;—de la Ruĝ-Krucanoj.

POSTTAGMEZE:

- 12-1—Tagmanĝo.
 1:30—Ekskurso al Meissen per vaporŝipo, Vizito de l' Kastelo de

Albrecht kaj de la mond fama
reĝa fabrikejo de porcelano.

VESPERE:

7:30—Koncerto.

8:00—Amika kunveno en la Geipelburg,
en Meissen. Ludado de la
komedio de Kotzebue "La
Malfeliuloj," de esperantistoj
el 11 nacioj.

Reveno Dresden'on per specialaj
vagonaroj.

MERKREDON, 19an DE AUGUSTO.

MATENE:

9:00—Dua agada kunsido.

11:00—Kunsido de Stenografistoj laŭ
sistemo Gabelsberger;—de la
Medicinistoj;—de la Juristoj.

POSTTAGMEZE:

1:00—Tagmanĝo.

3:00—Por la Stenografiistoj, vizito al
la reĝa stenografia biblioteko.

4:00—Kunsido de la Studentoj;—de la
Lingva Komitato;—de la
Komercistoj.

6:00—Prezento de sanitara taĉmento,
instruita en Esperanto, de Dro
Thalwitzer.

VESPERE:

8:00—"Ifigenio en Taŭrido" de Goethe,
tradukita en Esperanton de
Dro Zamenhof; prezento sub
direktado de Sro Emanuelo
Reicher, aktoro de la "Les-
sing-Theater" en Berlin. (En
la reĝa Operdomo.)

Por nepartoprenontoj samtempe
diversaj lokaj aranĝoj.

JAUDON, 20an DE AUGUSTO.

LIBERA TAGO.

Komuna Ekskurso per vaporŝipo
en la Saksan Svisujon.

Fotografado de l'kongresanoj.
"Marktfest" (Historia foirfesto)
en la urbo Wehlen.
Lumigado de l'montetoj dum la
reveno.

VENDREDON, 21an DE AUGUSTO.

MATENE:

9:11—Tria agada kunsido.

11:00—Kunsido de l'Organiza Komis-
tato;—de la Tradukantoj de la
Biblio;—de la Instruistoj (pre-
zento de klaso instruata en
Esperanto);—de la Farmaci-
istoj kaj Dentistoj.

POSTTAGMEZE:

1:00—Tagmanĝo.

3:00—Kunsido de la Germana Eperan-
tista Asocio.

4:00—Kunsido de la Scienca Asocio;—
de la Ŝakludistoj;—de la Mili-
tistoj kaj Maristoj;—de la
Framasonoj;—de la Blinduloj.

VESPERE:

8:00—Koncerto kun afabla helpo de
famaj membroj de la Dres-
dena Opero.

Poste: Balo kun naciaj kos-
tumoj.

SABATON, 22an DE AUGUSTO.

MATENE:

9:11—Lasta ĝeneralaj kunveno kaj
oficiala fermo de l'Kongreso.

11:00—Kunsido de la Lingva Komitato;
—de la Instruistoj.

POSTTAGMEZE:

1:00—Tagmanĝo.

2:30-4—Festo de la "Revuo."

DIMANCON, 23an DE AUGUSTO.

9:00—Vizito de Weisser Hirsch apud
Dresden kaj granda festo en lo
"Esperantista Vilaĝo."

MIA UNUA TAGO EN LA KAMPARO

ROBERT M. BAILEY

Kiam mi iris Novan Hampshiron por ĝui mian unuan plezurrestardon en la kamparo, mia Onklo Silaso min gratulis ke mi estis ŝanginta la malkvietan urbon por la pacia kamparo.

"La tuta kamparo estas via," li diris al mi, "por iri kie ajn vi volas. Tie ĉi vi ne trovos elektrajn vagonojn por superkuri sur vi, nek ebriajn policanojn por rompi al vi la kapon per siaj bastonoj."

La ideoj de Onklo Silaso pri la urbo ne estas flataj.

La matenon post mia alveno mi eliris por ĝui la kamparan pacon. Mi vidadis la montetojn kaj la montojn, kaj plezurgege mi enspiris la puran aeron. Poste miaj okuloj estis altirataj de bela kampo da trifolio ruĝa, kaj mi saltis trans la barilon por kolekti bukedon. Mi tuj vidis ian grandan insekton kiu flugis malsupren per zumantaj flugiloj kaj sidiĝis sur unu el la floroj. Ĝi estis ornamita per nigraj kaj flavaj strioj, kaj ŝajnis dezirinda kvazaŭ komenco por mia kolekto entomologia. Zorge mi aliris apud ĝin kaj per rapida ekmovo de la dekstra mano mi ĝin kaptis. Tiam mi ĝin forlasis. Tion mi faris plej volonte. Mi kalkulis ke mi estis ricevinta cirkaŭ miliono da voloj de tre fortaj elektroj, kaj mi reiris al la domo por ricevi konsilon de Onklo Elizo pri la afero.

"Ho, malfelica knabo!" ŝi diris, kiam mi montris al ŝi la vunditan fingron, "vi estas pikita de zumabelo, ĉu ne vere? Mi almetos iom da amonio, kaj baldaŭ vi sentiĝos pli bone."

Efektive la almeto iom kvietigis la

doloron, kaj mi estis baldaŭ preta reekiri por ĝui la pacajn ĝojojn de la kamparo. Sed mi nun memoris ke abeloj, vespoj, kaj aliaj insektoj havantaj maldezirindajn inklinojn estas logantoj de la kamparo, kaj, kvankam mi ne intencis ree altrudi al ili miajn atentojn, mi opiniis ke estus sage preni kun mi iom da la amonio. Je la peto Onklino Elizo tuj plenigis duuncan botelon por mi. Tiu estis pli da la drogo ol mi deziris, sed Onklo Elizo estas virino kiu neniam faras ion duone, kaj mi ne volis vundi ŝiajn sentojn per kontraŭparoloj. Tial mi enmetis la botelon en mia pošo, unue flarante ĉe ĝi pro certiĝi, ke la fluidaĵo estas forta. Ĝi estis tia. Kun larmoj en miaj okuloj mi dankis ŝin, kaj ree ekiris por ĝui la pacon kaj la kvieton. Antaŭ ol la tago finiĝis mi havis kaŭzon beni la malavarecon de Onklo Elizo.

Tiufoje mi eniris en la paſtejo. Post longa promeno inter filikoj kaj frambujoj mi alvenis al malprofunda valo, kie kuſis bela malgranda lageto. Ĝi estis iom profunda, kaj estis plenigata de klara rivereto venanta el arbaro supre. Super la spegulo akva pendigis granda salikarbo.

La tago estis varmega kaj la lageto min pensigis pri naĝado. Mi ĉirkaŭvidis. Homo ne estis videbla, nek io vivanta krom bovinaro malproksima, el kiuj kelkaj pastiĝis, kaj aliaj kuſis en la ombro de arboj. Mi senvestiĝis sur la bordo de la lageto kaj, kuſiginte miajn vestojn sur la herbaro mi saltis en la akvon.

Post kiam mi plaŭdis la akvon iom da tempo, mi eliris sur la bordon pli proksime.

sime al la bovinoj. Tion mi jus faris, kiam mi observis ke unu el ili postlasis la aron kaj proksimiĝas al mi. Dum ĝi estis alvenanta, mi vidis ke ĝi estas iom pli malgranda ol la aliaj, sed peze kaj fortike konstruita. Mi ne sciis multe pri bovaj klasigadoj, sed mi decidis ke la alvenanta besto estas boviro. Ĝi havis malaltan kaj malspiritan frunton, meblitan supre per mallongaj kaj kurbaj kornoj. Post kiam li iris ĉirkaŭ la duonon de la spaco inter ni, li ekrotis malrapide, kaj komencis diri ion per malalta tondra baso profunda. Liaj agadoj konfuzis min. Ĉiam mi komprendis ke kamparaj bestoj estas ĝentilaj kaj nevundemaj. Sed kiam tiu ĉi kreato haltis ĉirkaŭ dudek paŝoj de mi kaj komencis elŝiri la teron per siaj hufoj, la kapo mallevita, kaj voĉo prenanta pli minacantan tonon, tiam mi komencis akiri dubojn. Mi provis lin trankvili per aminda parolado, sed mi malsukcesis tuŝi lian pli bonan naturon.

Subite, kun malbonintenca blekego, li ekkuris al mi kun la kapo mallevita flanke, estante lia klara intenco trabori mian korpon per unu el siaj kornoj. Prudento kaj instinkto konsilis al mi ne resti tie. Mi forgesis momente la lokon kie mi staris, kaj kiam mi saltis malantaŭen je lia atakego, mia kalkano frapis ŝtonon kaj mi falis en la akvon. Kvan-kam surprizite, mi sukcesis teni mian spiragon ĝis kiam mi restaris sur miaj piedoj. Kiam mi frotis la akvon de miaj okuloj, mi vidis mian amindan vizitanton sur la bordo kelke da fotoj proksime de mi, elŝirantan la teron po grandaj buloj, kiuj faris parabolojn en la aero kaj falis en la akvon ĉirkaŭ mi, dum li la tutan tempon daŭrigis sian basoprofundan paroladon, sendube intencitan kiel mal-komplimenta kaj mallaŭda.

Mi sentis efektive teruron. La besto ŝajnis esti akirita grandegan koleron,

kaj mi multe timis ke li baldaŭ saltos en la akvon. Se li tion farus, mi ne havis iluzion pri la rezultaton. Li estis multe pli granda ol mi. Malesperante mi ĉirkaŭvidis, kaj miaj okuloj falis sur la grandan salikarbon. Ĝi branciĝis kelke da futoj super la tero, kaj mi vidis ke, se mi povus ĝin atingi, mi povus rapide supren rampi tien kie mi estus sendanĝera. Mi sciis ke mia haŭto suferus per la kontakto al la malglata ŝelo, tamen ĝi restus pli kontentiga ol la bovo inklinis ĝin lasi. Mi komencis marŝi tra la akvo kentraŭ la arbo. Sed kvazaŭ divenante mian intencion, la besto cirkaŭkuris, supersaltis trans la rivereto, kaj staris kontraŭ mi antaŭ ol mi atingis la bordon. Mi ree postiris al la mezo de la lageto. Li ree jetis la teron.

Baldaŭ li observis miajn vestojn, kaj li aliris al ili kaj flaris ilin. Li ŝajnis konfuzita, kaj ree flaris ilin. Tiam li metis la hufon sur ilin. Mi aŭdis vitran rompon, kaj li reflaris ankorau. La rezultato estis remarkinda. Li blovis terure per la nazo, kaj tiel supren staris sur la postaj piedoj ke mi preskaŭ atendis vidi lin fali malantaŭem. Tiam li venis malsupren sur la kvar piedojn, fleksis supren la dorson, kaj forkuris, havante la voston celata rekte al la zenito, kaj ŝajne ekokupate per la sola freneza deziro enmeti post si la eble plej grandan spacon dum la eble plej mallonga tempo. En kelkaj sekundoj li malaperis trans monteto. Mi konstatis, ke la rezultato de la kunmeto de bovo kaj forta amonio estas eksterordinara rapideco.

Mi devis atendi por ke la amonivaporo forpasus antaŭ ol mi povis revestiĝi, kaj poste mi ekiris al la domo de Onklo Silaso, sentanta ke la pacakamparo posedas ĝiajn ekcitajojn ne malplie ol la okazoplena urbo.

L I N E T I M I S

Laŭ Osborne, tradukis C. F. TRANSEAU, 63 Sawyer Ave., Dorchester, Mass.

Mi neniam forgesos lecionon ricevitam kiam mi estis knabo ĉe lernejo en la vilaĝo de B—. Inter miaj lernejo-kunuloj estis Hartley kaj Jemson. Ili estis iom pli maljunaj ol mi, kaj ĉi-tiu lastan mi admiris kiel ia estro en aferoj sportaj kaj ankaŭ opiniaj. Li ne estis malbonkora, sed li havis malsagajn ambitionojn ke oni kredu lin sprita, kaj li faris ke oni timas lin per la kutimo turni ĉion en absurdajon. Li ŝajnis ĉiam rigardadi por okazo moki.

Hartley estis nova lernanto kaj la knaboj sciis malmulton pri li. Unu matene, irante al la lernejo, ní vidis lin kondukanta bovinon laŭ la vojo al najbara kampo. Kelko da ni, inter kiuj estis Jemson, renkontis lin. Jemson ne povis perdi ĉi-tiu okazon.

"Ho!" li ekcriis, "kian koston havas lakto? Mi diras, Jonothan, per kio vi nutras ŝin? Kiom vi akceptus por ĉiom da tiu oro sur ŝiaj kornoj? Knaboj, se vi dezirus vidi la lastan Parizan stilon, rigardu tiujn botojn!"

Hartley svingis lian manon al ni kun afabla rideto, kaj kondukante la bovinon al la kampon, deprenis la stangojn, vidis ke ŝi eniras, kaj tiam remetante la stangojn, venis kaj eniris la lernejon kun ni. Post lernejahoroj, postmeztage, li liberigis la bovinon kaj forkondukis ŝin—kien, neniuj el ni konis. Kaj ĉiutage dum du aŭ tri semajnoj li faris same.

La knaboj de B— lernejo estis preskaŭ ĉiuj filoj de riĉaj gepatroj, kaj kelko da ili, inter kiuj sin trovis Jemson, estis sufice malsagaj malestimi lernanton kiu devas konduki bovinon. Tial la mokoj de Jemson ofte ripetiĝis. Unu tagon, li malkonsentis sidi apud Hartley, dirante ke li malŝatas la odoron de la bovejo. Kelkfoje, li demandis ĉu la bovino estas sana.

Kun admirinda bonanaturo Hartley

portis ĉiujn ĉi provojn ĉagreni lin. Mi ne memoras, ke li iam permesis al si rigardon aŭ vorton de kolera venĝo.

"Mi supozas, Hartley," diris Jemson, unu tagon, "mi supozas, ke via paĉjo intencas fari laktiston el vi."

"Kial ne?" demandis Hartley.

"Ho, nenio; sed ne lasu tro multe da akvo en la ujoj post la purigado de ili,— tio estas ĉio!"

La knaboj ridis, kaj Hartley ne eĉ iomete hontigata, respondis, "Ne zorgu; se mi iam altiĝus esti lakisto, mi donus bonan mezuron kaj bonan lakton."

En la sekventa tago okazis publika montrado, kiun kelko da gesinjoroj de najbaraj urboj ĉeestis. La estro de la lernejo alijugis premiojn kaj ambaŭ Hartley kaj Jemson ricevis bonan nombron da ili; ĉar laŭ lerneco ĉi-tiu ĝi estis ĉirkaŭ egalaj. Post la solenigo de disdonado, la estro diris ke estas unu premio, konsistanta el ora medalo, kiun oni malofte donacas,—malpli pro ĝia granda kosto ol pro la malofteco de la okazoj kiuj konvenas ĝian donon. Gi estas la premio pro heroeco. La lasta knabo kiu ricevis ĝin estis junia Manners, kiu, antaŭ tri jaroj, savis knabinon de droni.

La estro tiam diris ke, kun la permeso de la ĉeestantoj, li rakontos mallongan historion:

"Antaŭ ne longe, kelko da lernantoj flugigadis lud-flugilon en la strato, ĵus kiam malriĉa knabo preter-rajdas al la muelo. La ĉevalo teruriĝis, dejetante la knabon kaj tiel vundante lin ke li devas portiĝi hejmen kaj resti en la lito dum kelko da semajnoj. El la lernantoj kiuj neintence kaŭzis la malfeliĉojn, neniuj sekvis por lerni la sorton de la vundito. Estis unu lernanto, tamen, kiu vidis la aferon de malproksima loko, kiu ne nur

iris por demandi, sed restis por helpi.

"Ci-tiu lernanto baldaŭ lernis ke la vundito estas nevo de malriĉa vidvino kies sola rimedo por vivi estas vendadi la lakton de bona bovino apartenanta al ŝi. Ho ve! Kion ŝi povas fari nun? Si estas maljuna kaj lama, kaj ŝia nevo, je kiu ŝi dependis por la kondukado de la bovino al la paŝtejon kuſas sur sia dorso, senpova.

"'Ne zorgu, bonulino,' diris la lernanto, 'mi povas konduki vian bovinon.'

"Kun benoj kaj dankoj, la maljunulino akceptis lian oferon. Sed lia afableco ne haltis ĉi-tie. Oni bezonis monon por aĉeti ajojn de la drogisto. 'Mi havas iom da mono kiun la patrino sendis al mi por aĉeti paron da botoj,' diris la lernanto, 'sed mi ne tuj bezonas ilin.'

"'Ho ne!' diris la maljunulino, 'mi ne provas konsenti al tio; sed estas nova paro da bovedaj botoj kiun mi aĉetis por Henry, kiu ne povas porti ilin nun. Se vi pagus al mi la prezono kiun ili kostis, ni havus sufiĉon por necesajoj.'

"La lernanto aĉetis la botojn, krudajn kiel ili estis, kaj ankoraŭ portas ilin.

"Nu! Kiam la aliaj knaboj de la lernejo malkovris ke nia lernanto kutimas konduki bovinon, ili atakis lin per ridado kaj malestimo. Liaj bovedaj botoj aparte fariĝis afero por ridado. Sed li daŭris kurage, tagon post tago, neniam evitante vidiĝi, kondukante la bovinon de la vidvino, kaj portante liajn dikajn botojn, kontenta en la penso ke li faras prave, ne zorgante pro la tuto de la mokajoj kiujn oni povas diri.

"Li neniam provis klarigi pri kial li kondukis la bovinon; ĉar li havis neniom

da simpatio por la falsa fiero kiu povas malestimis honestan laboron. Nur okaze lia sindoneco, hieraŭ, malkovrigis al lia instruisto.

"Kaj nun, gesinjoroj, mi submetas al vi ĉu ĉi tiu ne estas vera heroeco. Ne, Sinjoreto Hartley, ne kaŝu vin post la nigra-tabulo! Vi ne timis je ridaĉo; vi ne devas timi je laŭdo. Elvenu, elvenu, Sinjoreto Edward James Hartley, kaj permesu ke ni rigardu vian honestan vizaĝon!"

Dum Hartley, kun ruĝigaj vangoj elaperis, kia aplaŭdo, en kiu la tutaj ĉeestantaro partoprenis, montris la ĝeneralan aprobon de lia konduto! La sinjorinoj stariĝis sur benkoj gaj svingis iliajn poštukojn. La maljunaj sinjoroj forviŝis la kolektiĝantan malsekaĵon de la anguloj de siaj okuloj, kaj manfrapis. Tiuj dikaj botoj sur la piedoj de Hartley ŝajnis pli fieriga ornamo ol estus krono sur lia kapo. La medalo donaĉigis al li inter ĝenerala aprobego.

Mi rakontu bonan aferon pri Jemson antaŭ ol mi finos. Li kore hontigis pro lia kutimo de malgentila mokado, kaj, kiam la kunveno finiĝis li iris, kun larmoj de vira mem-riproĉo en liaj okuloj kaj prezentis lian manon al Hartley, petante konvenan pardonon pro lia estinta malbonkonduto.

"Ne pensu plu pri ĝi, mia kara kunulo," diris Hartley, kun aminda amikeco; "ni faru promenon en la arbaro antaŭ ol ni disiĝos por la libertempo."

La knaboj ĉiuj sekvis la ekzemplon de Jemson, kaj tiam ni ekiris kun bruoj en la arbaron.



CORRESPONDENCE

OHIO ESPERANTISTS, ATTENTION!

The Ohio delegation at the Chautauqua conference having decided to proceed with the formation of a state association, all Esperantists of Ohio, and all clubs, are earnestly requested to send in their names to the secretary of the provisional committee, H. S. Blaine, Box 999, P. O., Toledo, Ohio. All suggestions and proposals will be thankfully received. Later on a draft of the proposed constitution, etc., will be submitted for approval. We want your help.

EVERYTHING PARALLEL

I certainly think you would materially increase the value in every way of Amerika Esperantisto if everything were paralleled—English and Esperanto.—PEPLOE FORWOOD, *San Francisco, Cal.*

O. K.

We are delighted with our journal because of its superlative excellence as an agent for propaganda. The American Esperanto Book, too, is "a liberal education in Esperanto."—MRS. E. A. RUSSELL, *Ord, Nebraska*.

SOME EASY READING

I think it a good plan for *Amerika Esperantisto* to devote at least one page of each issue to elementary reading matter suitable for beginners.—JOHN KEITGES, *Sioux City, Ia.*

THE SINGLE COLUMN VIEW

I am with Mrs. Adair in dislike of parallel columns. I have no particular reason to offer, but this arrangement has rather ruffled my feelings whenever my eye lights on it. I don't wish to look at the English but it is hard not to see it when so convenient. However, it may be just what the majority are hungering after. I wouldn't have said anything if somebody else hadn't started it. I presume my youthfulness is accountable for my aversion to the idea. I much like the vocabulary which you keep standing, and hope to see it stay. The others may think it superfluous. A newspaper man who can not please everybody with his paper ought to go into some business like teaching, where nobody ever finds fault with your methods.—J. T. MOREY, *Nebraska City, Neb.*

OKLAHOMANS, OBSERVE

I note that there is no mention of anyone in our state who is interested in the study of this new auxiliary language, although there are many studying it. If you have no one else here who will receive and care for correspondence, who is better fitted to do so by reason of longer study and a better understanding of the work than myself, I offer myself to do what I can for the work in this state. I am typewriter instructor and teacher of model office forms in the Capital City Business college here and do not have a great deal of time to spare but am willing to give all I can to this study.—(MRS.) M. S. POWERS, *Guthrie, Okla.*

AND FROM SCOTLAND

I have read your very much alive journal and like it immensely. Glad you are *fidela al la fundamento*. Forty Scots are traveling to Dresden for the Fourth—and some will certainly go to Usono or the North Pole for the Fifth. We do not get long vacations here—and we are not all *riĉuloj*—so we can't send forty to Usono, but we shall send as many as we can.—WM. M. PAGE, 127 Bruntfield Place, Edinburgh.

GIVES IT AWAY

Your magazine is certainly fine. Best of all it is successful. If I were asked for any criticism it would be that you give us a little more literature and news of what other parts of the world are doing in Esperanto, even if it is just a little. As soon as I am through with my number I give it to some one I think will be interested.—M. C. McCONKEY, 2935 Nebraska St., Sioux City, Iowa.

We should like to know that every Esperantist gives his copy of this magazine, each month, to somebody who ought to know about the language. Moreover, we encourage this practice of giving away the magazine by selling extra copies to our subscribers at the very lowest rate for which the postal department will accept them as second-class matter—half price. There is a "liveness" about a magazine which no brochure or text-book can possibly have. Use it for propaganda.

NEWS NOTES

ESPERANTO NEWS.

It cannot possibly be too strongly impressed upon the local Esperanto clubs throughout the country that they have in *Amerika Esperantisto* a means of extending and strengthening their influence, of which they should make constant use. This magazine has thousands of readers who do not belong to any club, and in every large city our list far exceeds the number of active club members. The very best way to interest these people and make them working and paying members of your clubs is to let them know, through this magazine, what you are doing. Be doing something and let the world know it!

In addition to this news, it would seem that general standing information concerning the club should be published, including such data as date and place of meeting, address of *konsulejo*, telephone number of president or secretary, etc., —all with the aim that visiting or traveling Esperantists may know how to find you and attend your meetings. Ordinarily, this could be printed in a one-inch space, like the following:

THEOSOPHICAL ESPERANTO LEAGUE
 Room 426, No. 26 Van Buren Street, Chicago.
 Telephone, Harrison 4476. Open all day.
 Classes Wednesdays at 2:00, Thursdays at 6:00,
 Saturdays at 2:00. All persons interested in
 either Esperanto or Theosophy are invited.
 Charles Gutmann, President.

For the publication of such matter we will allow a discount of 50 per cent from our advertising rate, which would

make the cost, for an advertisement the size above shown, \$2.50 for six months or \$5.00 per year. We publish this information merely as a suggestion, but would be pleased to see some of the clubs make the experiment—especially those of cities which are points of much travel and likely to be visited by non-resident Esperantists. Many of our people would make special journeys for the sake of hearing the language spoken.

SPIRITUALISTS ENDORSE ESPERANTO.

In writing of the formation of an Esperanto group among the Spiritualists at their summer assembly in Lilly Dale, N. Y., Rev. W. F. Keeler, of Ithaca, says: "The organization was assured with the appearance of the first worker, Moral: more workers!" The new club is due to the efforts of George M. Freeman, who has been teaching and lecturing in the vicinity of his home at Sinclairville, N. Y. Reports from Lilly Dale say that the Esperanto lectures were among the most popular attractions, as attested in the numbers present, and that the green flag occupied the most prominent place in the assembly hall. The club promises to send a strong representation to Chautauqua next summer.

AT KEOKUK CHAUTAUQUA.

At Keokuk, Iowa, lectures on Esperanto were given and a class in the language was taught by Mr. K. H. Louis, of that city. Mr. Louis writes that the

newspapers were very *komplezema* in their attitude toward Esperanto (which they usually are, if you present the thing properly) and that quite a degree of local interest has been aroused. Among a list of ten subscriptions just sent in by Mr. Louis, the states of Nebraska, Iowa, Illinois and Massachusetts are represented.

THEOSOPHICAL ESPERANTO LEAGUE.

On Saturday, August 8th, the Theosophical Esperanto League of the United States was launched in Chicago at the offices of the Theosophical Society. The object of the organization is to promote interest in Esperanto among Theosophists and interest in Theosophy among Esperantists. The membership fee is \$1.00 per annum, and correspondence should be addressed to the president, Charles Ludovic Gutmann, Room 426 No. 26 Van Buren street, Chicago. The society already has fifty members. A similar society, called *Gildo de Esperantaj Teosofistoj*, was recently organized in Australia.

ESPERANTO IN THE NAVY.

Walter Neumeyer, electrician on U. S. S. "West Virginia," has organized an Esperanto club among the men aboard. It is likely that the United States government is making the first official use of Esperanto, the data in bottles cast to sea for the purpose of tracing marine currents being written in Esperanto when possible. This is in addition, of course, to other languages used.

U. S. REPRESENTED IN DRESDEN.

Through the initiative of Dr. H. W. Yemans, army surgeon formerly of Manila, but now stationed at Fort Wayne, Detroit, the United States ap-

pointed an official representative to attend the Dresden Congress. The appointment was made through the War Department, and our emissary is Major Straub, an army surgeon. General Wood, with whom Dr. Yemans visited several of the capitals of Europe and demonstrated the value of Esperanto, was influential in securing this action by the War Department, which not only stamps our country as being in its customary place among the ranks of progress, but reflects also great dignity upon Esperanto. Major Straub is the second official emissary to represent a nation at an Esperanto congress, the first being the representative of Belgium last year in Cambridge.

COLORADO ESPERANTO ASSOCIATION.

The Colorado Esperanto Association was organized January 11, 1908, in response to the request of the American Esperanto Association that state associations be formed to take part of the work, especially local work off the hands of the national association. A number of Esperantists representing various local organizations met and elected temporary officers. The constitution of the Illinois Association has been adopted and it is probable that temporary officers will remain in charge of the affairs of the Colorado Association till there are more members who hold the *Atesto pri Kapableco*. On May 19 a meeting of the association was held and the former officers reelected for the remainder of the year. Esperanto is spreading rapidly in Colorado and before long it is hoped that many local clubs will join the state association. The Colorado Association has been able to send out considerable Esperanto literature and answer many letters from all over Colorado about Esperanto. The present officers are as follows:

President, Dr. James Underhill, Idaho Springs, Colorado.

Vice-President, Dr. J. R. Schofield, 207 Colorado Bldg., Fort Collins, Colo.

Secretary-Treasurer, Mrs. Maude W. Miks, 2622 Gilpin street, Denver, Colo.

Councilors: Prof. R. L. Fleury, Denver Normal and Preparatory School, 1545 Glenarm street, Denver, Colo.

Mr. Julius Echert, 1360 Delaware street, Denver, Colo.

LETERO AL IUJ ESPERANTISTOJ.

Simile al la homo, kiu mangis grandan kukumon, mi havas "ion sur la brusto," kion mi devas forlevi, por ke mi havu iom da paco. Ĉu ne ŝajnas al vi hontinda fakteto, ke vi tiel fervoraj Esperanto-pușistoj ne povas uzi vian propran karan lingvon? Mi kuraĝas veti, ke el la 160 esperantistoj kiuj ĉeestis la kongreseton en Chautauqua, ne plimulte ol 20 povus diri dek du esperantajn vortojn senhalte kaj senerare. Pro la ĉielo, samideanoj, lernu paroli Esperanton kaj ne nur ĝin priparoli kaj porparoli kaj ĉirkaŭparoli! Por kio ekzistas viaj kluboj? Ĉu nur por ke oni tie oratorumu pri kia benego estos, kiam la mondo jam lernos Esperanton? Ĉu vi supozas, ke la ankoraŭ verdigota mondo nordamerika iam kredos esti alia ol fado, lingvo kies amantoj ne povas trovi "sufiĉe da tempo" por tute koniĝi kun ĝi?

Mankas al nia afero tio, kies foresto estas nia plej granda danĝero—vivanta, originala literaturo. Ci tio laŭ mia opinio, tute ne povas kreski aŭ eĉ naskiĝi, antaŭ ol ekzistos dekmiloj da personoj, ĉe kiuj Esperanto estos preskaŭ tiel natura kiel ilia patra lingvo. Mi estas sufiĉe bona specimeno de la "inteligenta eksterulo." Antaŭ naŭ monatoj, mi sciis nenion pri Esperanto; kiam mi komencis lerni ĝin, mi tre malmulte interesigis pri la tradukajoj en aŭ ekster la Krestomatio; mi esperis kaj intenci *uzi* la lingvon kiel efektivan lingvon, parolante kaj skribante ĝin; kaj se mi atendis, ke mi legos ĝin, mi certe ne intencis eluzi mian tempon traplugante esperantigitajn verkajojn de tre ordinaraj anglaj verkistoj. Unu paĝo da originala esperantajo valoras ĉe mi centoble tiom, kiom valoras tutu libro de la plej bela tradukajo iam ekzistinta. Unu horo da esperanta konversacio faras centoble pli multe por la fortigo de mia konfido je la estonteco de nia lingvo, ol ĉiuj angle-parolataj propagandaj paroladoj kiujn iu iam parolis. Montru al la ignorema, sed ne necese senpensa neesperantisto, ke vi kredas je via lingvo sufiĉe por uzi ĝin. Mi havas tre fortan impreson ke, ĉe du trionoj da la esperantistoj amerikaj, la lingvo mem

estas nenio pli, ol nura ludilo. Se tio estas, ĉu oni povas mallaudigi la neesperantistojn, kiam ili ridaĉas nian "ludilan lingvon?"

VERDEMULO.

A CHRISTMAS GIFT FOR YOU.

In a letter from Montreal Mr. Beauchemin, one of the veteran Esperantists of Canada, a member of a flourishing club there long before the first club had been thought of in the United States, says this of AMERIKA ESPERANTISTO:

"Ĉiu esperantisto devus scii, kia bonega rimedo estas, por varbi al Esperanto, sendante vian gazeton al neverbito; ĉiu numero sendita faras novan kaj bonan esperantiston, kredu mian provon kaj sukceson pri tio." More than that, Mr. Beauchemin backs up his faith by offering, on behalf of the Canadian Esperanto Association, of which he is president, to have an immense number of copies circulated, sending one to each person in the Dominion who inquires about the language.

We have decided that if it's such a good thing we ought to systematically get every copy into circulation. We have in this office several hundred copies of April, May, June and July. Most of these have been exposed for sale on news stands and have covers slightly soiled. A great many are in perfect condition, having never been outside the stockroom. We will mail a bundle of these to any person who will send us the necessary postage—in money or stamps. Each copy will be marked "Sample Copy," and each bundle will contain an assortment of the four numbers named. The postage rate on samples is four cents per pound under the new law, and each pound will average about six copies. There will be quite a lively demand for these, so the amount sent to any one person is limited to ten pounds; except that we are willing to send more to those who are known to our mailing list as persistent and successful propagandists.

DRESDEN CONGRESS NUMBER.

Our October number will contain the account of the Dresden congress, written especially for this paper by one of the delegates from the Esperanto Association of North America and illustrated with official photographs. It will be most effective for propaganda with certain kinds of people. In bundles of five or more, five cents a copy. Order a bundle and place them on your news stand. If you want a display advertising card, say so. Unsold copies are returnable, but all must be paid in advance, as we employ no bookkeeper.

Mr. E. Newell has sent membership fee to AMERIKA ESPERANTISTO without giving his address. He will receive a refund of 25 cents on furnishing address.

ARE YOU GOING TO EUROPE?

We wish to call particular attention here to the fact that the rapidly spreading use of Esperanto in European cities can be made an immense benefit to tourists. Esperanto is now commonly spoken and understood in Paris, for example, where it is used more or less extensively in the shops, hotels, restaurants, etc. The language is very easily learned and it is never too late to learn it. If you were to sail for Europe tomorrow, with an Esperanto text-book in your suit-case, you could acquire enough of the language, during the course of the voyage, to be of real use to you in Paris, Berlin, Geneva or Brussels.

Many important international conventions are held in Europe, to which go American delegates who may not possess a good knowledge of French or German. They would easily and quickly find in Esperanto the assistance they need.

In October next will convene in Paris the First International Congress of the Refrigerating Industries. The General Secretary thereof, in Paris, is interested in Esperanto. About forty or fifty delegates from America will attend the Congress. We venture to say that the pleasure of their European trip would be greatly increased by even a limited knowledge of Esperanto.

One of our Chicago Esperantists, Mr. E. F. McPike, has written an article, in Esperanto, relating to the work of refrigeration by American railways, which will be published in an early issue of the *Internacia Scienca Revuo*, of Geneva, Switzerland. Thus we see how the language is of practical use in any study or research of an international character.

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We receive subscriptions for any Esperanto magazine published. Except upon special request, we do not forward addresses to the foreign publisher, but mail all magazines from this office. This insures the subscriber against loss of copies in long-distance transit, and against cessation of publication. When any publication which you are receiving through us suspends business, you may receive your money back or another periodical of equal value. For this additional security, saving of time, foreign exchange of money, etc., we add an average of 15 per cent to the yearly price of each publication.

We furnish no free samples. Single copies may be ordered at the prices quoted, and when possible the current numbers will be sent. In ordering, always mention a substitute. On orders for single copies amounting to more than \$1.00, a discount of 10 per cent may be taken. Subscribers are requested to note that many foreign publications combine two issues without notice; for example, January-February under one cover. Also that they sometimes appear as much as three or four months late. Do not complain of non-receipt until notice of the issue in question has appeared in Amerika Esperantisto. The names of publications wholly in Esperanto are printed in **heavy type**:

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Alphabet and Pronunciation of Esperanto

THE ALPHABET consists of twenty-eight letters: a b c ĉ d ĝ e f ĝ ĥ ĵ i ĵ k l m n o p r s ĵ t u ū v z. The sounds are as follows:

- a is like a in father.
- c is like ts in hats.
- ĉ is like ch in church.
- e is like a in fate, but not so long. It may be best described to an American as long a shortened, or short e (as in met) lengthened. Since none of the other vowels resembles it, one may pronounce it long, medium or short, with not the slightest danger of being misunderstood.
- g is like g in get.
- ĥ is like g in gem, or j in joy.
- ĥ is like ch in loch—a strong, guttural aspirate, sounded hH. Found in very few words.
- i is like ee in see.
- j is like y in yet, yarn, boy, ay.
- ĵ is like z in seizure.
- o is like o in roll.
- s is like s in so.
- ŝ is like sh in show.
- u is like oo in soon (oo, not yoo).

ŭ is like w in how and is used only in aŭ, pronounced *ow*, and eŭ, pronounced *ehw*.
z is like z in zone, seize.
r is slightly rolled or trilled.

The remaining letters are pronounced exactly as in English: b d f h k l m n p t v.

- oj is like oy in boy.
- ojn is like oin in coin.
- aj is like y in my, sky, try.
- ajn is like ine in shine.
- ej is like ay in pay, hay.
- uj is pronounced ooy—one syllable.
- ujn is pronounced ooyn—one syllable.

PRONUNCIATION.—Every word is pronounced exactly as spelled, and no letter is ever silent.

The Accent, stress or emphasis is placed on the syllable next to the last: BA'lo; ne-HE'la; di-li-GEN'ta.

Every vowel (a, e, i, o, u) adds a syllable: zo-o-lo-gi-o; tre-eg-e.

Grammar of Esperanto in Plain Language

ARTICLE.—Esperanto has no word for *a*. Domo means *a house*; viro, *a man*, etc. The word for *the* is la: La domo, *the house*; la viro, *the man*.

NOUNS are *names* of the things of which we speak. They are formed by adding 'o to the root: am'o, *love*; ag'o, *an act*; bonec'o, *goodness*; dom'o, *house*.

PLURAL.—When more than one is spoken of, we add 'j: kat'o'j, *cats*.

VERBS are words expressing *action*. If the action is *now occurring*, the sign is 'as; if *past*, 'is; if *future*, 'os: am'as, *does love*; am'is, *did love*; am'os, *will love*. The form of the verb is not changed for a plural noun.

Conditional action is expressed by 'us: (se)...am'us, (*if*)....should love.

Imperative action, indicating command, desire or purpose, is expressed by 'u: Am'u min!=Love me!

Infinitive or indefinite action is expressed by 'i: am'i, *to love*; est'i, *to be*.

ADJECTIVES are words which express *quality*. They are formed by the

addition of 'a to the root: am'a, *loving*, *affectionate*; grand'a, *large*; bon'a, *good*. An adjective usually belongs to a noun, and if the noun has the plural sign, 'j, the adjective also takes it: bel'a'j bir'd'o'j, *beautiful birds*.

ADVERBS usually express *manner*, and are formed by adding 'e to the root: am'e, *lovingly*; rapid'e, *rapidly*. Not all adverbs end in 'e; see "Primary Adverbs," American Esperanto Book.

FINAL 'N.—When a verb requires an *object* to complete its sense, this *object* on which the force of the verb falls, has the final 'n: Li mortigis la kato'n=He killed the cat. The 'n is also used to indicate *motion toward*: Johano iras hejmo'n=John is going home(ward). If the noun is plural, the 'n follows the 'j. An adjective belonging to the 'n noun also takes the 'n: ruĝ'a'j'n pom'o'j'n.

PRONOUNS are words which are used instead of nouns. The personal pronouns are: Mi I, vi you, li he, ŝi she, ĝi it, ni we, ili they, oni "one," "they,"

"*a person*"; *si* 'self or 'selves, can refer only to a *third person*; that is, not to the speaker or listener, but to some other.

POSSESSION in pronouns, shown by *my*, *your*, *his*, etc., is indicated by the adjective sign '*a*: *mi'a*, *vi'a*, *li'a*, etc. When the noun to which they are related is plural, the possessive pronouns take the plural sign, and if the noun is singular, the pronoun is also singular, even though it refers to more than one person: *li'a'j libroj*, *his books*; *ili'a libro*, *their book*.

Possessive Nouns, such as *John's*, *Mary's*, *father's*, are rendered in Esperanto by the word *de* (*of*): *La libro de Johano*=*John's book*.

THE PARTICIPLE is a word that always implies *action*, and thus resembles the verb. Its signs are: *present action*, '*ant*'; *past*, '*int*'; *future*, '*ont*'. By its ending, it takes the form of a noun, adverb or adjective. In the noun form, it represents the *person* performing the act: *la kant'ant'o*, *the person who is singing*. In the adjective form, it shows the *quality of being in action*: *kant'ant'a birdo*, *a singing bird*. In the adverbial form, the participle shows the *fact* of the action, but does not *directly connect* act and actor: *Kant'int'e, la birdo flugis*=*Having sung, the bird flew*.

The Passive Participle expresses the action as being *received*. Its forms are '*at*', '*it*' and '*ot*'.

The verb EST'I (*to be*) is used with the participles as follows:

estas am'anta-'ata, *is loving—loved*.

estis am'anta-'ata, *was loving—loved*.

estos am'anta-'ata, *will be loving—loved*.

estis am'inta-'ita, *had been loving—loved*.

estis am'onta-'ota, *was about to love—be loved*, etc., etc., etc.

(For complete explanations and examples of the various shades of meaning reached by participles see *The American Esperanto Book*).

THE NUMERALS are *unu* 1, *du* 2, *tri* 3, *kvar* 4, *kvin* 5, *ses* 6, *sep* 7, *ok* 8, *naŭ* 9, *dek* 10, *cent* 100, *mil* 1000. The units are expressed by placing the

lower number *after* the higher: *dek du*, *twelve*, *dek tri thirteen*, etc. The tens and hundreds are formed by placing the lower number *before* the higher: *du'dek*, *twenty*, *kvin'dek fifty*, etc.

Ordinals have the sign '*a*: *unu'a*, *du'a*, *tri'a*=*first*, *second*, *third*.

Fractionals have the sign '*on*': *du'on'o*, *ok'on'o*=*one-half*, *one-eighth*.

Multiples have the sign '*obl*': *du'obl'a*, *tri'obl'e*=*double*, *triply*.

Collectives are formed with the sign '*op*': *du'op'e*, *dek'op'e*=*by twos*, *by tens*.

"At the rate of" is signified by the word *po*: *po du*, *at the rate of two*.

PREPOSITIONS are words used to express *relation* between other words. They are the equivalents of such English words as *on*, *over*, *in*, *at*, *by*, *near*, etc. In English, words following prepositions are said to be in the *objective*: *at him*, *toward her*. In Esperanto, the sense is literally *at he*, *toward she*, *by they*, etc. We do not change the form of either noun or pronoun following a preposition.

The preposition **JE**, which has no fixed meaning, is used when we are not able to decide what preposition exactly expresses the sense. Instead of *je* we can omit the preposition altogether and substitute the sign '*n*' after the noun.

HOW TO READ ESPERANTO

Upon reviewing the foregoing matter, the student should find that he knows the meaning of the following grammatical suffixes: '*o*', '*a*', '*e*', '*j*', '*n*', '*as*', '*ant*', '*at*', '*is*', '*int*', '*it*', '*os*', '*ont*', '*ot*', '*us*', '*u*', '*i*'. The mark ' by which we have set off the suffixes in the examples is not used in ordinary text, and the student soon learns their meaning so thoroughly that his mind automatically combines it with the root. Thus, *am'*, *the idea of affection*, and '*as*', *action in the present tense*, do not convey to the brain two distinct thoughts, but the single idea *loves*. Of less relative importance than the grammatical signs are the syllable prefixes and suffixes shown on another page. They are used with great frequency. Thus, *virineto* one would find to contain four words: *vir'*, *man*; '*in*', *female*; '*et*', *tiny, small*; *o*, *a being or object*; hence, *a little woman*.

The American Esperanto Book : plain words

Prefixes, Suffixes, Word-Building Method

Esperanto is equipped with a system of prefixes and suffixes, giving a wide range of expression to a very small vocabulary. Taking a root for the central thought, these are used to express the variations of the central idea. In Exercise 42, *American Esperanto Book*, there are shown 53 words thus formed from one root. The only limit to such combinations is clearness.

PREFIXES

- BO'** indicates relationship by marriage: *bo'patro, father-in-law.*
- CEF'** chief or principal: *cef'kuiristo, head cook.*
- DE'** means *from*: *de'preni, to take from.*
- DIS'** dismemberment or separation: *dis'siri, to tear apart.*
- EK'** to begin suddenly: *ek'krii, to cry out; ek'dormi, to fall asleep.*
- EKS'** same as English *ex*: *eks'prezidanto, ex-president.*
- EL'** out: *el'labori, to work out; el-pensi, to think out, to invent.*
- FOR'** away: *for'iri, to go away.*
- GE'** both sexes: *ge'patroj, parents.*
- MAL'** the direct opposite: *bona, good; mal'bona, bad; levi, to raise; mal'levi, to lower.*
- NE'** not, neutral: *ne'bela, not beautiful, plain.*
- PRA'** means *great-* or *primordial*: *pra-avo, great-grandfather; pra'patroj, forefathers.*
- RE'** to repeat or reverse: *re'iri, to go back; re'diri, to repeat.*
- SEN'** without, -less: *sen'hara, bald.*

SUFFIXES

- 'AD'** continued action: *kanto, a song; kant'ad'o, continued singing.*
- 'Aj'** the concrete; something made from or having the quality of: *bel'aj'o, a beautiful thing; saf'aj'o, mutton.*
- 'AR'** collection or group: *vort'ar'o, a dictionary; saf'ar'o, flock of sheep.*
- 'CJ'** affectionate diminutive for masculine names: *Vil'cj'o, Willie.*
- 'AN'** inhabitant, member or partisan of: *irland'an'o, an Irishman; krist-an'o, a Christian.*
- 'EBL'** possibility: *vid'ebl'a, visible.*
- 'EC'** abstract quality: *bel'ec'o, beauty.*

- 'EG'** increased degree or size: *grand-eg'a, immense; vir'eg'o, a giant.*
- 'EJ'** place of action: *lern'ej'o, school.*
- 'EM'** tendency or inclination: *labor-em'a, industrious.*
- 'ER'** a unit of a collection: *mon'er'o, a coin; sabl'er'o, a grain of sand.*
- 'ESTR'** a leader or head: *urb'estr'o, mayor; sip'estr'o, ship's captain.*
- 'ET'** diminution of size or degree: *vir-et'o, a tiny man; varm'et'a, luke-warm.*
- 'ID'** offspring: *kat'id'o, a kitten.*
- 'IG'** to cause to become: *ric'ig'i, to enrich.*
- 'Ig'** to become: *ric'ig'i, to "get rich."*
- 'IL'** tool, means, instrument: *kudr'il'o, a needle; tranç'il'o, a knife.*
- 'IN'** the feminine: *frat'in'o, sister.*
- 'IND'** denotes worthiness: *kred'ind'a, worthy of belief.*
- 'ING'** holder for a single article: *cigar'ing'o, a cigar holder.*
- 'IST'** a person occupied with: *kant'ist'o, a singer; drog'ist'o, a druggist.*
- 'NJ'** affectionate diminutive for feminine names: *pa'nj'o, mamma.*
- 'UJ'** that which contains: *krem'uj'o, a cream pitcher. Franco, a Frenchman; Franc'uj'o, France.*
- 'UL'** a person having the quality of: *grand'ul'o, a large person.*

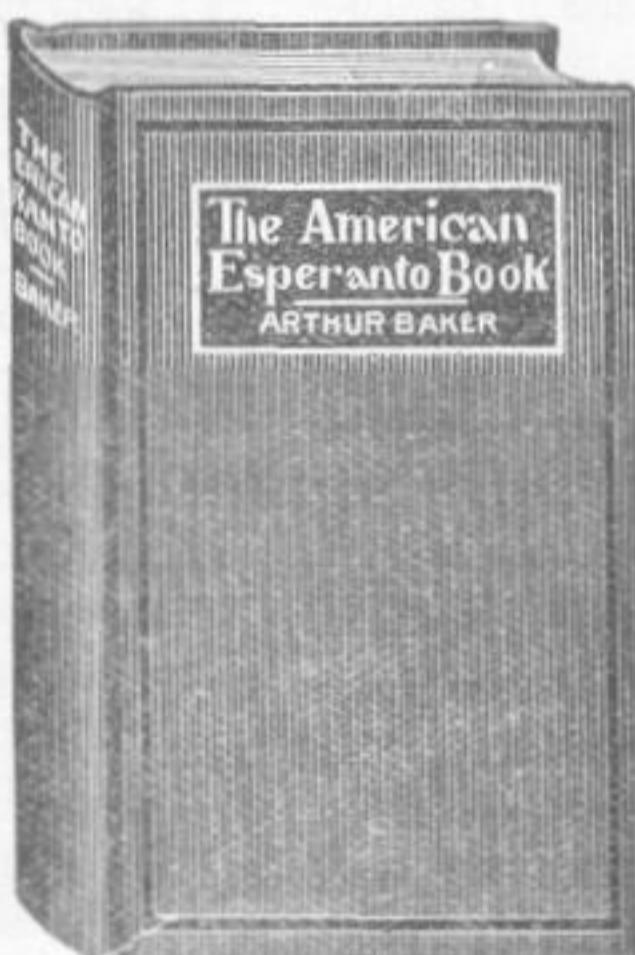
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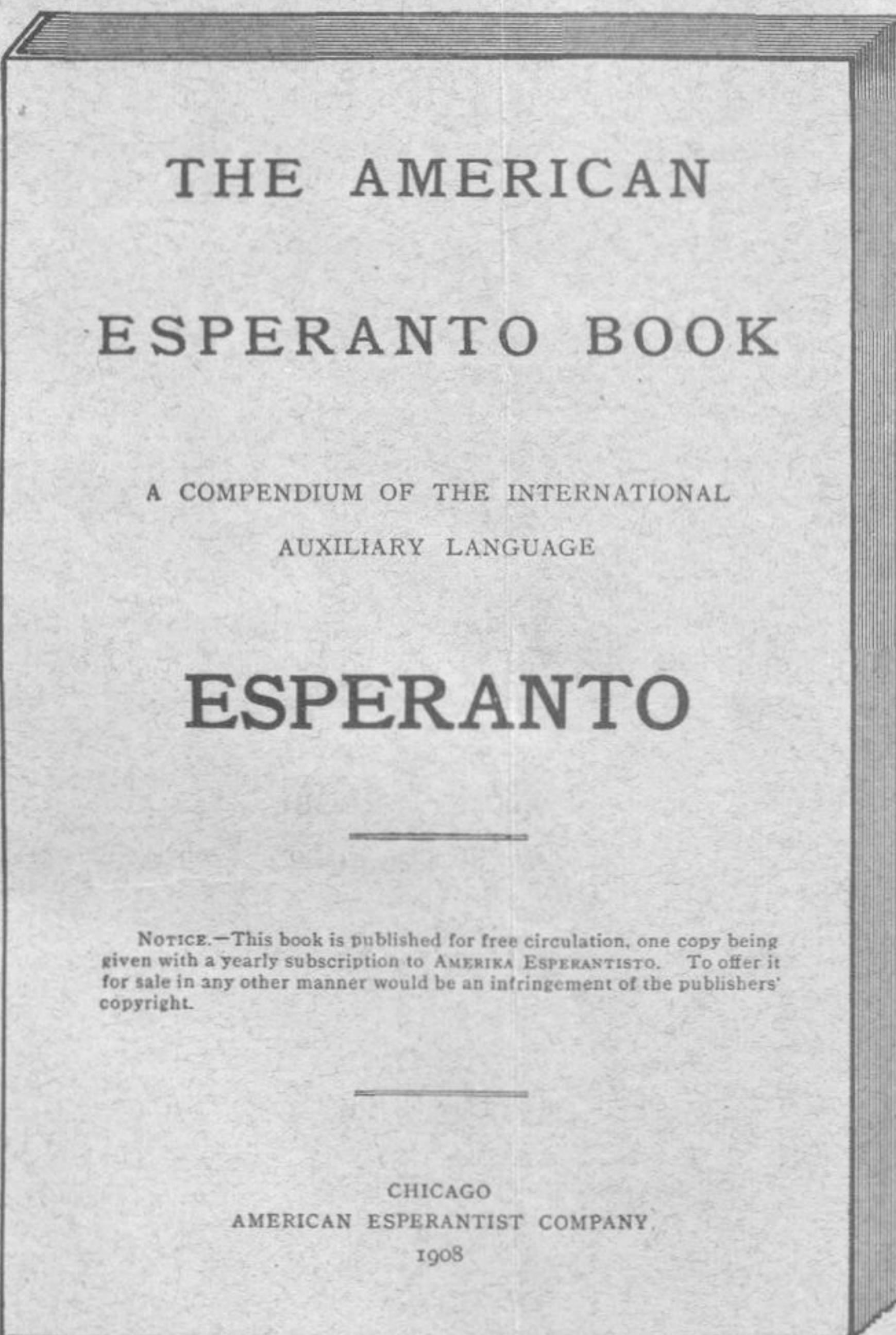
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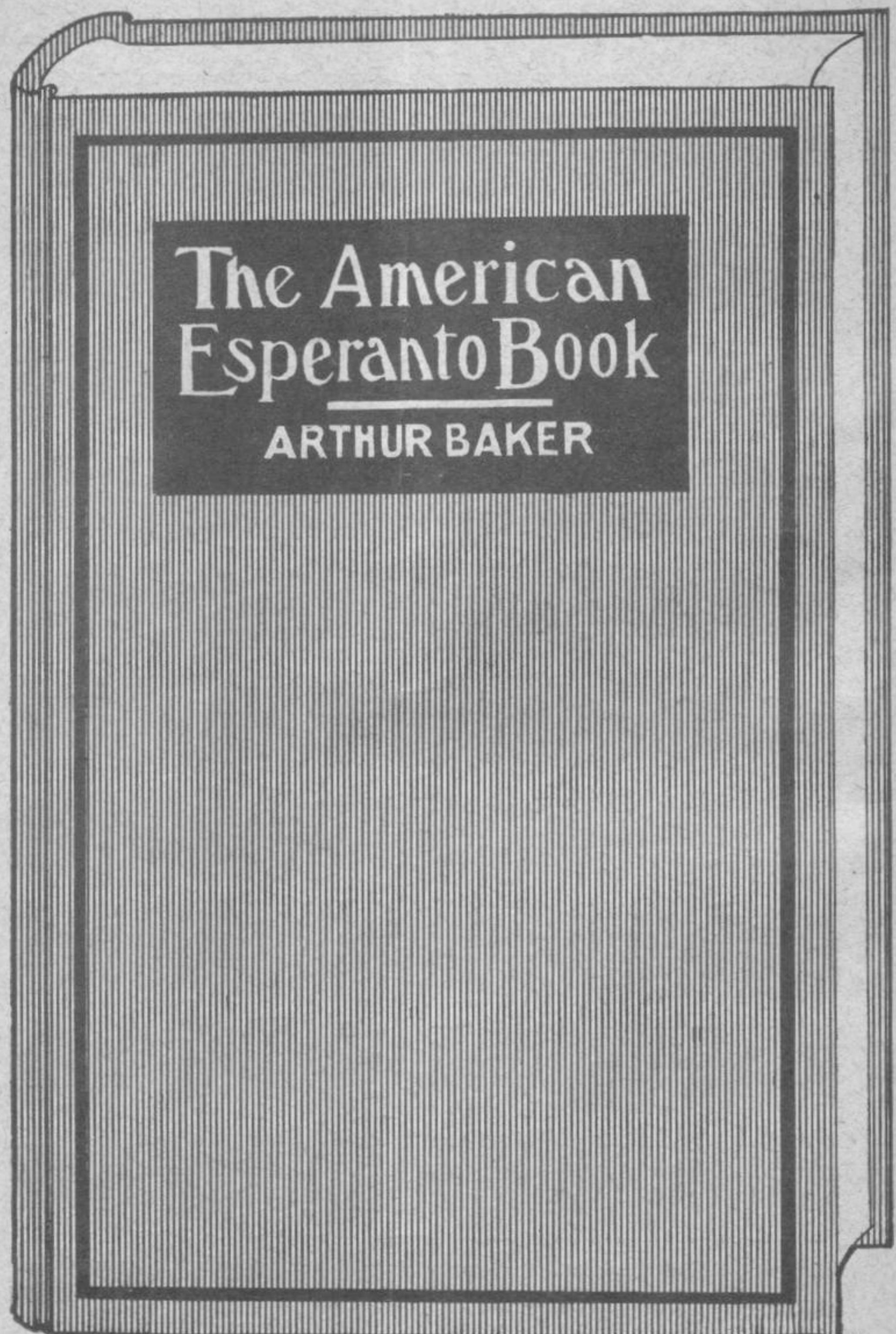


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